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AN ADDRESS,

Delivered in the South Congregational Church, Boston, on Sunday evening, June 10, 1860, *on occasion of the return of* JOGUTH CHUNDER (*baptized* PHILIP) GANGOOLY, *the Brahman convert, to his mission, as a Christian Evangelist, in India.*

[The following address has been kindly furnished us by Rev. Dr. ELLIS for publication. The address by Mr. Gangooly himself has been already published in the newspapers. Some of the Orthodox papers have amused themselves by sneering at the fact of this young Hindoo having relinquished home and friends for Christ's sake, because he followed not with them. Like the disciples, they will one day say to their Master, "We saw one casting out devils in thy name, and we forbade him, because he followed not with us." What the Master will answer, we can easily imagine. — EDITOR.]

SOME of you, doubtless, share with me the feeling, that it would have been in keeping with our earliest associations with the mission of our Christian brother from Asia, if these services of formal parting with him had been observed in the same church where we made our first acquaintance with him. It was in the place of worship of the Second Church, two years ago, that the eyes and the feelings of

many of us were first engaged by the startling appearance before us of one whose complexion and form and history and objects were matters of equal surprise and interest. The American Unitarian Association was, at the time, holding its annual meetings. Addresses of a peculiarly vigorous, able, and scholarly character had been delivered by some of our most eloquent and earnest ministers. The walls were packed to suffocation by a crowded audience; and hundreds had gone from the doors, unable to gain an entrance. The recess back of the pulpit, and the steps and the area in front, were occupied by officers of the Association, by ministers and distinguished laymen. At a moment when the healthful excitement of that remarkable meeting was at its highest point, there was observed a stir by the door from the retiring-room, near the pulpit; and a stranger to every one in that assembly — a stranger in name, in aspect, and in all the phenomena that attended him — was presented before us on the platform. He was soon announced to us as a Brahman youth from India, a convert to the Christian faith, and especially to that form of it accepted by those there assembled as coming nearest to its original substance and simplicity as given by the Master. He had been baptized in Calcutta by the missionary of the Association resident there. He had come to this country to observe and learn; to bring his mind under the influences and the discipline of the gospel; to share the sympathies of fellow-believers; and to fit himself, in all practicable ways, for Christian service to his own people on his return to India. He stood before us with his slender and fragile form, with his thoughtful eye turned piercingly upon the assembly; his Asiatic hue, his isolation from home and friends, and the faith and purpose of his long errand, leaving us all to think some rapid thoughts about him before he had opened his lips. We have all one

human heart, as the poet has told us, and as the Giver of our hearts often makes us feel. But that heart, in each of us, has sometimes to work out its own processes, easy or difficult; and to overlook alienating circumstances, and to discover reconciling elements, before it discerns its own kindred hearts under the unwonted aspects of the human brotherhood.

It so happened, that, as I gazed upon our strange visitor, he stood in the line of vision between my eye and the massive form crowned by the ponderous head of our honored and venerable Chief-Justice. Here were two children of God, two disciples of Christ, fellow-believers, — each of them the complement of the other in the divided endowments and conditions of humanity. I had my own thoughts then about the scene, and all its conditions and suggestions: but I will not trouble you with them; for doubtless you had yours, which perhaps were better.

The stranger had that very hour landed at one of our wharves from the vessel in which he had sailed directly from his home on the other side of the earth. Since then, many of us have seen and heard him often. We have formed some acquaintance with the peculiarities of his nature and idiosyncrasy. We have noticed in him the tokens of genius; the Oriental mind and heart manifesting, in a remarkable degree, their especial points, their richest gifts. We have been amazed at his power of self-adaptation to most novel and uncongenial circumstances. We feared that harm might befall him; that home-sickness might dishearten him; that our wintry chills or our fickle climate might prostrate him; that some disaster by land or water, as he travelled over this careless country of ours, might maim or kill him. We rejoice in his present safety. We are grateful to the good Providence which has guarded him in his strange way. He has seen and enjoyed much.

He has travelled far, and made many friends; and has served as a most efficient agent in quickening Christian sympathies towards distant objects, and in helping us to realize both the facilities and the difficulties which attend some of the needful steps in fulfilling the Saviour's great commission for bringing the whole world to the knowledge of his gospel. He has been under the domestic influence of some who have exercised towards him all that hospitality and friendliness can do, short as they must have come of meeting the yearnings of that renewed heart, whose homeward throbbings have been answered by a mother's bewildered but unbroken love across two oceans. He has found those who have offered and have tried to superintend his studies: but he has proved, as we might have expected, an unsystematic and a hap-hazard pupil; learning in his own way a great deal notwithstanding, and paying his teachers, in what he taught them, a full equivalent. What is to come of this dislocated life, this broken history, this providential interpolation of his career, we know not. We hardly dare to imagine, we certainly cannot plan, his future. But we are here to bless him; and, if God will accept the offering, to consecrate him to a holy and an arduous work.

It is a somewhat noteworthy fact, that the only two converts in India to the Christian faith, who, after throwing aside the thraldom of their high caste and bursting the strong fetters of their ancient superstition, have had the zeal to travel far from their homes to study our religion under its most favorable aspects, have both reached what are called Unitarian views of Christianity. One of these converts is our present friend, Mr. Gangooly; and he sought for his fuller Christian training here in America. He was preceded, thirty years ago, by a most remarkable and highly distinguished and excellent man, who went on

the same mission to the Unitarians of England, — the Rajah Ram Mohun Roy. He had acquired profound learning in the study of the bewildering, and for the most part unprofitable, literature of his own religion. He first distinguished himself at home by taking a fearless stand against the practical abominations and the gross superstitions connected with that religion. He made selections of the best materials of a devotional and preceptive sort in the Sanscrit books, translated them into the vernacular, printed them at his own expense, and, in spite of great odium from his friends, family, and countrymen, circulated them widely; and even organized a weekly meeting for worship and instruction on this basis. He afterwards made a selection, from the New Testament, of "The Precepts of Jesus," by which he hoped to draw his countrymen to the position which he had himself reached; as essentially, in conviction, purpose of heart, and method of life, a disciple of our own Lord and Saviour. He went to England in 1831, and attracted the warm regard of many friends, who looked to him as raised up by Providence as the symbol, if not the agent, of a mighty work. He found and exercised peculiar sympathy among the English Unitarians, into whose views of Christian truth he entered with the most earnest zeal and interest. It was his purpose to lay plans and to perfect measures by which he might be instrumental in planting the pure gospel in India. To the profound grief of those who had connected great hopes with his life and aims, he sickened and died at Stapleton, near Bristol, Oct. 27, 1833. A eulogistic discourse was pronounced upon him by Rev. Dr. Carpenter of Bristol. Dr. Jerrard, Principal of Bristol College, and an intimate friend of the Rajah, testified on his personal knowledge to the explicit avowal of belief made by him in the especial divine commission of Jesus Christ and in the reality of the Christian

miracles. The Abbé Gregoire of France passed a beautiful tribute upon him. It is a curious fact, that a Scotch Baptist missionary (Mr. William Adam), who attempted to convert the Rajah to Trinitarianism, was himself converted by the Hindoo to Unitarianism. Would that sectarian prejudice might so far relax as to allow the facts in this case to be fairly estimated for what they really signify!

The way in which we have proceeded with or treated our second convert from such a far distance is worthy of a moment's notice. It has been characteristic of — what shall we call it? Our lack of sectarian art and skill? our general lukewarmness, arising from our many individualities? or shall we rather say, of our general way of waiting on Providence, where others, who say a great deal more about providential leadings, try all sort of schemes and devices of their own? But, to whatever cause we assign it, we certainly have not turned to any great demonstrative objects or results the conversion to our faith, and the visit among us, of this born priest of Brahma. The great missionary agency in our country, — the American Board, — which has sent scores of laborers and millions of dollars to Heathen lands, has never had a single convert to the Calvinistic form of Christianity to come here as the first-fruits of its earnest work. Almost any other denomination of Christians, except our own, would have coined this young convert into his weight in gold for the mission treasury. They would have made him a boast, a trophy, and a most profitable pleader. They would have shown him as a spectacle on platforms at anniversary meetings, and carried him over the country on appointments at which crowds should have been summoned. They would have drilled him into the most effective way of presenting and describing Heathenism, and exciting pity for the lost souls of millions of God's children, and

working upon the sensibilities of women, and picking up the pence of children, on the theory that the gift of God can be secured by money. What sensations, my friends, would other and more zealous fellowships of Christians have awakened by a skilful use of the resources of speech, of strange knowledge, of personal history, and of spiritual experience, represented by that young Asiatic! They would have known how to turn every moment of his two years' visit to an account of extreme value to the projects and methods identified in their way of thinking with the cause of Christ and the salvation of men.

As for ourselves, let us frankly confess it, we hardly knew at first what to do with our friend. We looked at each other, and asked embarrassing questions. We inquired of the officers of the Unitarian Association how the prize was to be disposed of. In fact, we were sorely puzzled to decide at first what was the wise and good course toward him and for him; what was best for himself, best for the high and serious interests of which he stood an almost dumb, though so eloquent a pleader. Happily, he very soon settled all such questions for us by adopting his own will and plan as his main guides. He has been a keen and intelligent observer. Many of us have heard his fresh and pointed extempore addresses with profound interest, and have read his letters, enriched with exquisite Orientalisms, — gems of the heart and the fancy. With the help of his own questions, and his instantaneous intelligence in interpreting the answers to them, he has been able to obtain a tolerably clear idea of the state of religion among us, as represented by our contending sects, and schools of sects. The gathering of such information as he has craved from the various sources open to him must have seemed to him, and indeed have been to him, very much what would have been to us an attempt to get at all the original plans and

elements and working details of the uncompleted Tower of Babel by consulting all the workmen, after they had been scattered in every direction and had had their speech confused. It has been with no little difficulty that he has come to an understanding of the actual composition of our own Unitarian fellowship, — if fellowship it be, — whose right and left wings, so called, might rather be compared to oars on either side of a row-boat; which, though they might work together, are apt to rival each other in keeping the boat stationary, and splashing the water by rowing, the one forward, and the other backward. But our friend seems to have interpreted wisely what perplexes even some of us.

All of us, however, who have seen or heard much of him while among us, must have satisfied ourselves that his mind and heart had been under influences at home which but a very few of his own countrymen have shared; and that he had pursued processes of thought, and reached results, which dispose essentially of all the great religious themes to an individual soul. He had been from his earliest years a heretic in mind, and a rebel at heart, as concerns the poor idolatries of his people. He tried, as do all incipient and devout heretics, to resist his innate tendency to rebellion by an overweening and excessive scrupulosity of observance.

But in vain. Providence had him in training, we hope, for something far better. His first efforts for spiritual freedom were rewarded by spiritual vision. His first service of gratitude for his own deliverance was in some humble but very painstaking and severe efforts to enlighten the minds and to regulate the lives of a few young friends. To them he is now about to return; visiting, on his homeward way, our English brethren. He chooses the missionary field where Providence shall find him work and

materials, and show him the way. We venture to believe that God has already ordained him. We will now consider, briefly, the present conditions of his missionary work.

It is to be freely admitted, that the views of intelligent Christians, of all denominations, of the motive-spring, the aim and method, of all missionary enterprises among the Heathen, have been greatly modified within the period of practical effort in that direction. This change of views, very marked in its effects, and destined to have an increasing influence, has resulted, in part, from the trial of experiments, but more from very important changes in the creeds or doctrinal theories of Christians. When modern missionary enterprises were first commended to the zeal of Christians, it was distinctly on the ground that an actual *knowledge* and *acceptance* of the gospel of Christ was the sole condition on which God would grant salvation to any human being. The Heathen were already lost, condemned. Only as many of them as could be brought to the saving knowledge of Christ could be snatched as brands from the burning. Whatever views or beliefs they might have as religions of their own; however blindly yet sincerely they might practise their religious rites; however costly or fearful the sacrifices of feeling and property, beyond all Christian exactions, they might bear in loyalty to their poor superstitions, — it was all of no avail. The mark of hell was upon them. Its doom was passed upon their souls. I myself heard a returned missionary of the American Board, from Madras, say, in a platform-speech in this city, that, in a vision of the night (it is a mercy it was not a day-vision), he saw a phalanx of the Heathen, a mile wide and three miles long, steadily marching on and tumbling into the jaws of the pit, while the places of those who fell in were filled up by those who came into the rear of the fear-

ful procession. The editor of the Orthodox paper which recorded the speech, in his comments upon it, exalting the earnest eloquence of the missionary, said the old man pleaded and spoke "as if he had had a fire in his bones." I could not help wishing that he might, *for a moment at least*, have had a fire in his bones, that he might realize the force of his dreadful rhetoric, in ascribing to the God and Father of our Lord Jesus Christ an immolating vengeance which Sheva, the Destroyer, could not match. Probably no intelligent Christian missionary of any creed, who could gain a hearing in this city, would venture now to appeal to the Christian sympathy and generosity of his audience by so shocking a draft upon the horrible. The object then was to quicken the zeal and to draw forth the contributions of Christians, in order that the Heathen might be rescued by the handful from the perdition that ingulfed millions; one only agency — that of the missionary — being charged with the whole administration of the mercy and the justice of God. But, even under the force of these awful and harrowing appeals, the amount of money contributed for the missionary cause, by those who in creed and doctrine seemed to indorse the appeals, was never sufficient to prove the slightest approach to conviction, that money alone *could* save the Heathen, and that money *would* save them; for the sum contributed annually by all the Orthodox Christians over our whole land, from their comforts and luxuries, to the missionary cause, has never reached the amount needed to erect, and carry on for one year, a single theatre in either of our great cities. *Faith* does not always certify to a *conviction.*

But commerce, enterprise, and travel have brought Heathen lands and Heathen people to our real knowledge. Probably within these crowded walls there are persons who have visited, and even resided in, India, China, Arabia,

Turkey, and the Pacific Isles. Common-sense processes of thought have led us to ask very plain questions, both of theologians and of laymen, in view of the millions and millions of the children of God in Heathen lands. It is a hard matter to doom them to eternal woe for not having our gospel. I might read you many extracts from recent religious literature, and from Orthodox volumes too, which retract the old and shocking views once preached on this point.* The advanced minds among all our Christian de-

* The following passage came under my notice after I had written as above. It is from a very striking essay on "the National Church" of England, by one of its divines, — the Rev. Dr. H. B. Wilson, Vicar of Great Staughton, Hunts. The essay forms one of the series of seven in that most honest, able, and significant volume which has come from the English Church, for the last half-century, entitled, somewhat blindly, "Essays and Reviews." London: 1860.

"The sceptical movements in this generation are the result of observation and thought, not of passion. Things come to the knowledge of almost all persons, which were unknown a generation ago, even to the well-informed. Thus the popular knowledge, at that time, of the surface of the earth, and of the populations which cover it, was extremely incomplete. In our own boyhood, the world, as known to the ancients, was nearly all which was known to ourselves. We have recently become acquainted, intimate, with the teeming regions of the Far East; and with empires, Pagan or even Atheistic, of which the origin runs far back beyond the historic records of Judæa or of the West, and which were more populous than all Christendom now is for many ages before the Christian era. Not any book-learning, not any proud exaltation of reason, not any dreamy German metaphysics, not any minute and captious biblical criticism, suggest questions to those who on Sundays hear the reading and exposition of the Scriptures as they were expounded to our forefathers, and on Monday peruse the news of a world of which our forefathers little dreamed, — descriptions of great nations, in some senses barbarous compared with ourselves, but composed of men of flesh and blood like our own; of like passions; marrying and domestic; congregating in great cities; buying and selling, and getting gain; agriculturists, merchants, manufacturers; making wars, establishing dynasties; falling down before objects of worship, constituting priesthoods, binding themselves by oaths, honoring the dead. In what relation does the gospel stand to these millions? Is there any trace on the face of its

nominations have, I believe, reached, and now rest in, this conviction, so accordant with our belief concerning the God and Father of all, — that, so far as the great principles of the divine government announced in the gospel are concerned, we feel that we should be as safe in standing in our lot among the Heathens as among Christians. Indeed, for all the advantage we have of a purer faith, let us remember our subjection to a severer law, and our duty of a fuller obedience.

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records, that it even contemplated their existence? We are told, that to know and believe in Jesus Christ, is, in some sense, necessary to salvation. It has not been given to these. Are they, will they be hereafter, the worse off for their ignorance? As to abstruse points of doctrine concerning the Divine Nature itself, those subjects may be thought to lie beyond the range of our faculties. If one says 'Ay,' no other is entitled to say 'No' to his 'Ay.' If one says 'No,' no one is entitled to say 'Ay' to his 'No.' Besides, the best approximative illustrations of those doctrines must be sought in metaphysical conceptions, of which few are capable; and in the history of old controversies, with which fewer still are acquainted. But, with respect to the moral treatment of his creatures by Almighty God, all men, in different degrees, are able to be judges of the representations made of it, by reason of the moral sense which he has given them. As to the necessity of faith in a Saviour to these peoples, when they could never have had it, no one, upon reflection, can believe in any such thing: doubtless they will be equitably dealt with. And, when we hear fine distinctions drawn between covenanted and uncovenanted mercies, it seems either to be a distinction without a difference, or to amount to a denial of the broad and equal justice of the Supreme Being. We cannot be content to wrap this question up, and leave it for a mystery, as to what shall become of those myriads upon myriads of non-Christian races. First, if our traditions tell us that they are involved in the curse and perdition of Adam, and may justly be punished hereafter, individually, for his transgression, — not having been extricated from it by saving faith, — we are disposed to think that our traditions cannot herein fairly declare to us the words and inferences from Scripture: but if, on examination, it should turn out that they have, we must say that the authors of the scriptural books have in those matters represented to us their own inadequate conceptions, and not the mind of the Spirit of God; for we must conclude with the apostle, 'Yea, let God be true, and every man a liar.'"

The motive impulse for missionary enterprise must be different henceforward from what it was when it appealed in behalf of the Heathen as doomed merely because they were Heathen. Our new motive may be a stronger and a better one, intelligent and wise, — one which we can venture to present with all the earnestness of conviction in the light of God's love, and the truth as it is in Jesus. One of the main, the most substantial and well-assured, blessings of the Christian faith is in its mighty power of a "leaven," to work through all the essential influences and agencies which affect the life of a people. Leaving the infinite justice of the Divine Parent of all the human race — the God of the Gentiles as well as of the Jews — to dispose all the retributive allotments of the future life for all, we need not give a single thought to the supposed "doom of the Heathen." We certainly need not seek our motive for the missionary enterprise, nor any excitement for our zeal in it, from that quarter. "The life that now is," with all its stern and hopeful conditions, demands, throughout Christendom and Heathendom alike, the renewing work of the gospel.

There are two very different sources of information, and two very different estimates of the results, in connection with missionary efforts in foreign lands. One of these is from missionaries themselves, who write from the scenes of their labors, or come home and report of their work: the other is from travellers, merchants, and the masters of vessels, who have lived and trafficked abroad, or have wandered only for curiosity. We must allow in all candor for the different points of view from which these two classes of witnesses draw, and then announce, their opinions; and we must remember the possible bias under which each of them may testify. But these allowances will go only a little way towards harmonizing their state-

ments. The missionary has gone forth from his home under the impulse of an earnest zeal, and perhaps with a theological creed which cramps his own natural exercise of thought and feeling, and substitutes a dogmatic test for a more practical standard of judgment. He is under pay from the Christian benevolence administered by a distant corporation. Perhaps his own ability and fidelity will be estimated at home by the accounts which he can send of his success of a sort to gratify the expectations of his supporters. He has a most difficult field of labor amid various discouragements and peculiar temptations. If he really believe that each individual person whom he can bring to baptism, or can indoctrinate into any thing like a response to his technical system of theology, is rescued from doom, and sealed with the election of God, the very difficulty of bringing about even that result, inadequate as the result is in our eyes, would cheer him with the success of accomplishing it, and he would report himself at home accordingly. Then, too, many wise and good men in foreign fields, having satisfied themselves of the exacting conditions under which final and very distant success is to be gained, are also wise enough to discern that all the first steps are the severest and the least rewarding in what they can show for themselves, and that any progress here is real triumph. So reports come home from foreign missionaries, which, up to the present time, have kept alive the interest and the generosity of the supporters of the cause here; though there are now symptoms of a failing sympathy. Most missionaries, however, represent the whole work as rewarding and flourishing. But when we ask of the other class of witnesses referred to — of seamen, of commercial residents, and pleasure tourists — about the results of missionary labor among the Heathen, the testimony is quite unlike that of the missionaries. For in-

stance, as the mission to the Sandwich Islands has stood so prominently in the pride and the affections of the supporters of it, we may well take that as a test example. I asked in free conversation of Mr. Bingham, — the father and Nestor of that mission, — when he was a guest at my own house, whether he thought that the work of Christian civilization had obtained such a footing there, that it would be steadfast and progressive if every foreigner, minister, teacher, or merchant, should, from this day forward, desert the place; leaving, however, all the materials of art and culture, books, printing-presses, &c., behind them, and committing the future fortunes of the islanders to their own keeping. Mr. Bingham answered decidedly, that he thought the work already done would stand, and would go on prosperously. I put the same question to a merchant who had long resided there, — a man on whose judgment and integrity I would rely on every subject; and he answered as decidedly, that every thing would at once decline, and sink into absolute decay and ruin. So different are the judgments of two classes of men.

Of course, the missionaries say that the merchants and travellers are biased, because they abuse the natives, or find that the missionaries interfere with their interest, their pleasures, or their vices; but the same reflections of personal bias and self-interest may be cast back upon the missionaries.

Missionary experience has abundantly illustrated this truth, — that there are two very distinct elements of influence and power united in the Christian religion, constituting its eminence and glory above all other religions, and insuring for it a predominant sway and a final triumph. These two signal forces of the gospel are, first, a pure and elevated theology, — high truth about all that relates to the Divine Being, his nature, attributes, and government;

and, second, a humane spirit, fostering all the charities and virtues, and linking itself with civilization, refinement, art, culture, and material thrift and prosperity. The same missionary experience, which has exhibited in noble demonstration these two joint forces of the gospel, has also proved that the real gospel-work among the Heathen is to be done primarily by its civilizing, humanizing agencies. The theology of the gospel is to be introduced through its humanity. Its theological elements lie in the realm of ideas, — tasking the intellect, requiring thought. When the divinity of the gospel is brought into collision with the superstitions of Heathenism, and with those speculative conceits and devices which underlie all the myths and legends and traditions and beliefs of the world's unbaptized religions, the votaries of those religions always stand upon their dignity. They will loyally defend their speculative creeds. They are ready to compare their gods with our God. They will match our Bible miracles with some of their own, far surpassing ours in the mere element of marvel. They have their trinities and their theophanies, their inspirations and their incarnations, their oracles and their sacrifices. The consequence is, — as has been over and over again illustrated, — that, if Christian missionaries begin their work among the Heathen on the side of theology, they can do but little. Our own Indian apostle (Eliot) has left in his papers evidence of the ingenuity and the casuistry with which his intractable pupils tried to puzzle him. They asked him, for instance, "whether the Devil or man was made first." — "If a man should be enclosed in iron a foot thick, and thrown into the fire, what would become of his soul? could it get out?" — "Why does not God give all men good hearts?" — "Why does not God kill the Devil?" The good old pastor was willing to regard these questionings "as part of the whiten-

ings of the harvest;" but his faith was strong. It is, I believe, the common experience of all our most intelligent modern missionaries, that it is nearly profitless to debate questions of speculative theology with common Heathen minds. The humanity of the gospel is its element of power for the Heathen.

Here, then, we find the new motive, the experimental purpose, which henceforward is to inspire and guide all missionary enterprise. The gospel is to supply that motive; and it is to be eminently, in its inspiration and in its method, a Christian motive: but it is to be drawn from the humane, and not from the theological, side of the gospel. Civilization, in our sense of the term, is to be the great practical agency employed. The evangelizing of the Heathen does not depend upon a translating of the whole Bible into their own tongues, nor upon their indoctrination into schemes of systematic theology. Their hearts must be opened and aired and penetrated and furnished with the sentiments and the sweet culture and the refining graces of pure religion, as it is displayed in our household life. Even the ground must be cultivated in a Christian way, with Christian implements and Christian intelligence, before those who live on what grows from it can be Christians.

Those of us who have conversed freely and frequently with our friend here have gathered from him abundant confirmation of the view which common sense and our own previous sources of knowledge had commended to us. No one of us has heard from his lips a single sentence derogatory of the missionaries, as respects their sincerity and earnestness, except in so far as he has challenged the false statements that may have found credence or repetition from some of them about the natives of India throwing themselves to be crushed under the car of Joggernauth, and about mothers throwing their children into the Ganges.

He has borne testimony alike to the stern conditions under which the missionaries must labor, and to the all-sacrificing zeal by which these conditions are accepted by some of them; but he has also, with a simple directness and an irresistible power of frank speech illustrating his own experience, and abundantly confirmed by his converse with many of his countrymen whose faith in their own religion is gone, — but whom the gospel, in the shape in which it is offered to them, has not reached, — testified to us of the utter and manifest impotency of "orthodoxy" for the great missionary work in India. He tells us that the great mass of those who have outgrown and cast off the superstitions under which they were born and trained, and who have had opportunities for accepting what passes for the Christian religion, still stand outside of it, and will so stand, because the very experiences and processes of their intellectual, moral, and spiritual life — which, by severe and painful and lacerating agencies, have enfranchised and made vigorous the elements of their higher nature — are exercised only through their old aches when they are mystified by the doctrine of the Trinity, and its related corruptions of the simplicity of the gospel. Our friend here, seeing that simplicity of the gospel by the light of a renewed heart, and without any metaphysical obscurity of a taught creed, recognizes its divine power to renew the hearts of his countrymen, and to purify and bless and invigorate the springs of human life in his fair but melancholy land.

What, then, is the field into which we are about to send our Asiatic brother, consecrated to a Christian work? and what are the conditions and the prospects under which he is to labor? He knows more about those serious questions than we can tell him. The scenes and circumstances of his chosen service are plainly drawn out in his mind.

All that we can do for him is to cheer his heart in this our last interview with him, and to follow him with our sympathies and prayers so long as he lives and toils. His chosen field is his own native land, to us so dreamy and distant and strange; to him so real and familiar, and yet so sad, as he looks upon it with his illumined eye. He is going home; but it is as a stranger to his own kith and kin. He has a mother: she can and will make for him garments, as Hannah did for her son; but she cannot offer for him such prayers as Hannah offered for Samuel, as a chosen servant of the most high God. A veil hangs between him and her, through which he can see, but she cannot. He has cut himself from the sympathy or recognition of the members of his own proud caste of Brahmans. In some regions, remote from English espionage, he would be at once sacrificed by his own people. He will be treated but coldly by other Christian missionaries of Trinitarian creeds. To whom, then, does he belong, in nation or in faith? He belongs to Christ as a disciple, to us as a brother in Christ.

Yet he will have friends, helpers, a sphere of useful and congenial service; objects of profound interest to his heart and mind. The way in which he was brought to the light, and the training through which he has himself passed, will be of inexpressible service in leading, cheering, and saving others. He will return to his friend who gave him, in baptism, the Christian name of Philip, — our faithful missionary, Mr. Dall; and perhaps it will well repay the visit here of his convert, only that he might go back to tell Mr. Dall that we are growing more and more to appreciate his sacrifices and efforts, and his claim on our sympathies and prayers, as we better understand the obstacles and discouragements amid which he performs his labors. Mr. Gangooly will rejoin Mr. Dall, and work perhaps apart,

though under his advice and counsel. More than this. I gather from conversation with many friends — our own business-men and others — who have resided in Bombay, Madras, and Calcutta, that there are many, very many, intelligent natives for whom Mr. Gangooly is peculiarly adapted to render most important religious services. My informants tell me, that, when intelligent men of any age work their way out of the doting superstitions and the poor conceits of their native religion, they are very apt to become reckless and godless in their lives ; to become merely Deists of the lowest style, or even Atheists. The form in which Christianity is presented to them under the Orthodox, Trinitarian scheme, is unsatisfactory. There are elements in the scheme too nearly resembling some points in the religion which they have abandoned. It may be that some of these will welcome our friend with all that is earnest in the gratitude of hearts rescued from ungodly self-abandonment. He tells us, indeed, that he would have been numbered among them, one of them, had it not been for those profound yet simple, those evangelical and reasonable, views of the gospel which we call Liberal views.

There are in India one hundred and fifty millions of subjects of the crown of Great Britain. Since the recent mutiny in the Sepoy Army, a wiser spirit is guiding affairs. Schools, colleges, and churches, and all the agencies of high civilization, are there engaged in refining and elevating life. There is room there and service for our brother. We look on far, and we see but dimly the results which are to flow from the half-romantic, half-practical associations which we connect with his mission here and his mission there ; but we will believe and trust where we cannot plan nor see nor forecaste results. Let him go under God's guidance, and let the Spirit catch him up as it did another Philip.

WESTERN TOUR.

ANTIOCH COLLEGE. — PITTSBURG. — MEADVILLE.

ANTIOCH.

ANTIOCH COLLEGE is only about three hours from Cincinnati by rail. Leaving the Queen City at seven on Tuesday morning, we reached, at ten o'clock, the scene already made famous through the labors of Horace Mann. Here we found Dr. Bellows; Rev. Nathaniel Hall, of Dorchester; Father Taylor; Mr. Artemas Carter, of Chicago; Dr. Hosmer; Mr. Hosea, of Cincinnati; John Phillips; and other old friends of the institution.

On Commencement Day, we heard the parts of twenty-eight graduates; of whom a number were young ladies. All the parts were instinct with moral life and earnest purpose. The soul of Horace Mann could be traced through all. These young men and women contemplated life as a scene of duty, where responsibilities awaited them, great laws were to be obeyed, and a grave work to be done. Not a tone or word approaching to frivolity fell from their lips. The young girls, with fair, flowing locks, with light, floating, summer dresses, with modest self-possession, sweet and hopeful as a summer's morning, gave a very graceful variety to the aspect of the Commencement platform.

President Hill is a providential man. He is the fore-ordained successor of Horace Mann. He could not have done the work which was done by the first president; nor could the great founder of Antioch do what Thomas Hill seems about to accomplish. His qualities were given him, and his mind was trained, in reference to his present position. He has thorough culture, precise knowledge, a first-

class position among scholars, and yet has none of the pedantry, formalism, or narrowness, which are apt to infest the scholar's mind, and which would be a great injury in his present position. He is simple, natural, and free. A man of science, yet placing religion before science; a liberal Christian, but earnest in holding the essential doctrines of grace; rational without rationalism; seeing the grand revelations of God in Nature, without confounding Nature and Christianity, — he is now placed where he will be able to do a great work for Christianity and for mankind. When, after his baccalaureate address to the graduating class, he turned to Father Taylor, who sat near, and asked him if he would not say a few words of farewell and of blessing to those young people, he showed the simplicity which adapts him so admirably to meet the wants of the Western people. If the President of Harvard University had done such a thing, the roof of the building would possibly have come down in sheer astonishment at so unusual a proceeding. But there is no red tape at Antioch to be terrified at President Hill's straightforward manners. He is truly paternal and affectionate, and the young people already love him as much as they revere and honor him.

Since my return from Antioch, I have been twice asked as to the expediency of sending young men there from New England, rather than to Cambridge. Much depends on the character of the individual and upon other circumstances. But my answer to the general question is this: If I wished for a young man the best opportunity of large culture, varied instruction, and facility of study; or if I wished for him the society of the most cultivated and polished companions, — I would send him to Cambridge. But if I wished to have him graduate with an earnest purpose, with a sight of life and its duties, with a clear idea

of what he meant to do and to be in the world; and to have the society of earnest companions, who were determined to prepare themselves faithfully for serious work, — then I would wish him to go to Antioch.

When you listen to Commencement parts at Cambridge, you hear masterly academic discussions of certain subjects; but they are *exercises*, — feats of mental gymnastics. They indicate nothing, in most cases, of the character or the convictions of the speakers. But, when you have heard the parts at Antioch, you feel that you have the *confession of faith* of these young men and women. This is not a literary exercise, to be laid aside and forgotten to-morrow: this is the programme of their life.

Part of the reason of this difference was expressed by one who said, "The young men at Cambridge are *sent* to college: at Antioch, they *go* to College." They go to Antioch by a personal choice, and often with great personal sacrifice. They know what they want, and they go to Antioch to get that want supplied. They cannot afford to waste the time, or trifle with the opportunities, which have cost them so much.

Some people fear the consequences of having young men and young women taught together in the same college; but these fears are removed by a short observation of the practical working of the system. Is it thought improper and dangerous for young men and young girls to study and recite together? So, in Eastern countries, it is thought improper and dangerous for the faces of women to be seen in the street; so, by the Quakers and Methodists, it is thought improper and dangerous for women and men to sit together at church. But as no one in our cities perceives any harm in the unveiled face, and no one in our churches finds any evil to come from men and women sitting in the same pews; so no one at Antioch observes any

bad consequences to arise from this communion of the sexes in study. It has been supposed that the young folks would spend their time in flirting and in love-making; but the purpose of study for which they meet prevents them from thinking of these things. They are too busy with their studies to flirt. They look at each other, not in the misty light of fanciful attraction, but in the plain and commonplace relation of fellow-students, — reciting algebra, Virgil, and Horace in common, making common blunders in Greek, and equally bothered and perplexed by conic sections. There is little opportunity here for the growth of dreams and imaginative attachments; while the relation of sex to sex tends to soften and refine, to prevent rude language and gross behavior, and to make them act and feel like gentlemen and ladies, not like boys and girls.

And so farewell to Antioch, with good wishes for it. May our men of wealth consider whether they cannot make a good investment by gifts to its library, by donations to its scientific and philosophic apparatus, or by endowing new professorships in this young and growing institution!

PITTSBURG.

The history of Unitarianism at Pittsburg has been discouraging. The Unitarian society there was founded, and long kept alive, by the faithful and devoted efforts of a few earnest Unitarians, mostly of the English school. Among these, we must especially record the venerable name of Benjamin Bakewell. Every sect has its saints; and he was one of the saints of Unitarianism. His manner, always sweet and calm, denoted a mind self-possessed, but self-forgetting. He was one to whom life was "a task of duty to be done;" whose religion was gratitude and obedience; whose Christianity was in doing good to all men as he had

opportunity. To me, by mental constitution and by clearest conviction wholly opposed to the materialism and necessarianism of Priestley, it has been a useful lesson to meet with men — disciples of Priestley, and sharing his philosophical opinions — whose lives had become a perfect expression of benevolence to man, and obedience to God. Such a one was Benjamin Bakewell. He felt it his duty to maintain his Unitarian convictions, whether men would hear or whether they would forbear. He supported the Unitarian Church almost alone. Success or failure was not the question. It was his business to support the church, not to make it succeed. He owed it to the truth to do so; and he did it.

It is sad to think how poorly his efforts were supported. The Unitarian ministers who were sent out to Pittsburg seemed to be selected on no principle; except, perhaps, that they were men who were willing to take a Western journey. None of them were fitted to the place or the work, — some because they had no intention of remaining, and their hearts were elsewhere; some because they were not fitted for the hard, rough work which could alone avail in a place like Pittsburg. The religion of Pittsburg is in a permanent state of intermittent fever. During part of the year, Pittsburg is devoted to excessive money-making; during another part, to excessive party-giving, theatre-going, and the like amusements; during another part, to excessive going to meeting, and a multiplication of religious exercises. The apostle who rebuked the lukewarm religion of the Laodiceans might be better satisfied with that of Pittsburg: it is cold *and* hot. But this makes it a difficult place for the Unitarian system to succeed in.

Nevertheless, Unitarianism is very much needed in Pittsburg. There are thousands there who can never have any faith in God, Christ, man, or themselves, unless they

become Unitarians; that is, they must be brought to Christ by some form of theology other than Orthodoxy. They do not go to church; or, if they go, they hear nothing and care for nothing. They are growing hard and cold and dead in their souls for want of religion. Without God, men grow worldly, sensual, misanthropic, indifferent to life, or without any inward peace or comfort in living. But no common presentation of Unitarianism will do them any good. No dead theology will bring the dead to life. Only some man whose heart is on fire with the love of God and of souls; who is emancipated from all formalism, all dogmatism, and all religious narrowness; whose faith is as free and natural as the growth of trees and fall of streams, — such a one, whether his name were Henry Ward Beecher, Robertson, Chapin, or Bellows, — such a one only can reach the case of these paralyzed souls.

Meantime, the Lord of the harvest has sent one laborer to Pittsburg, with a persistent purpose and a tenacious and determined will, who is to be there the instrument, we trust, of great good. His history and experience are so peculiar, that we think they should be recorded.

Mordecai De Lange was born a Jew, and educated one; but Judaism was so dry and withered a thing, that it was not a faith to his soul. He was living in St. Louis, a young man devoted to business and pleasure. He was worldly, and empty of all interest in religion. While living thus, he was suddenly awakened and converted, — as suddenly as the Apostle Paul, and, like him, while in the street. The means of his conversion were so peculiar, that they show of what various instrumentalities God makes use to bring his children to himself.

At the house where Mr. De Lange took his dinner, while waiting for it one day, he took from the centre-table a copy of Dr. Wayland's "Moral Science." He read from it a

sentence in which it was stated that every human action is right or wrong. As he walked through the street, this sentence returned to his mind: "Am I doing right or wrong, good or evil, by every action? Can this be so? It is so: I see that it is so. But, if so, then ought I not to resolve that every action hereafter shall be right, — that I will never do any thing wrong again? I must resolve on this. I WILL do so."

And thus, in a moment, instantaneously, he was converted. It was an act of submission to God, absolute and complete. What he would have done, without hesitation or compunction, five minutes before, he now *could not* do.

But yet, though converted, he was not regenerate nor a Christian. He had turned round; he had determined to do right, and not wrong: but where shall he find the strength to enable him to go forward? If he is to do right *always*, and in *every thing*, he must have help. Where shall he find this help?

Not in Judaism. He had tried Judaism, and it was empty. To Christianity, then, he must look for help. So he went to the Christian churches, and heard Christian preaching; but the Trinity, and the Deity of Christ, were utterly repulsive to him. He could not be a Christian, if it were necessary to believe these doctrines: his whole soul rejected them.

Then he heard of the Unitarian Church, and went there, and became acquainted with Mr. William G. Eliot, the pastor. Under his tuition, he studied Christianity, and found, in its doctrines of grace, ample help and strength. During that winter, when studying the Gospels, and Epistles of Paul, he felt such an inflowing light and love, that it seemed to him that heaven itself could not bring him nearer to God than he then was.

Afterward he came to Pittsburg, and labored there, till

his health failed in writing sermons; and he was obliged to discontinue study and writing. But he could not give up the ministry and service of the church; and so, though engaged in business as a merchant, he still, year after year, conducts the services and preaches extempore, waiting till some one else shall come to take his place, and do better than he can do. In his case, we see an example of the work which will be done by the Jews for the conversion of the world, when they themselves are converted to Christ. The moral tenacity belonging to the race is yet to be utilized in the regeneration of mankind.

I held a kind of three days' meeting in Pittsburg; preaching on Friday, Saturday, and Sunday, to audiences which filled the little hall, up two flights, where service was held. The interest was such as to guarantee success to any faithful laborer who shall go to Pittsburg to bring a reasonable and free gospel to the people, if he have any adequate preparation for and adaptation to the work. Such a one will find, in Mordecai De Lange, a generous, able, and cheerful friend and helper in his work.

MEADVILLE.

From Pittsburg I went, viâ Cleveland, to Meadville, to the Commencement of the Theological School. There also I found Father Taylor and Dr. Bellows, and, in their genial and glad society, realized again how great a blessing there is in Christian intercourse. When men can say, as the Master said, "Whosoever wills to do the will of God, the same is my brother," they find, in that enlarged brotherhood, the sweetest of human society.

To the earnest young men about to leave Meadville these brethren spoke words of counsel and good cheer. We found at Meadville the same tone of strong, manly

purpose as at Antioch. There was no "suspense of faith" perceptible there; and, when our Brother Bellows mounted the pulpit to address them, he seemed to forget the sombre aspects and the melancholy visions which oppressed his prophetic soul at Cambridge a year before. All was glad, and full of hope.

These accounts are rather tardy, we are aware; but it is, perhaps, of not much consequence whether they are published two or three months after the time or not. Such observations will keep; and they will do as well in September as in July.

NOTES ON PASSAGES OF THE NEW TESTAMENT.

Passage I.

"That all men should honor the Son, even as they honor the Father." — John v. 22.

This verse is sometimes quoted to prove that Unitarians are wrong in not paying supreme honors to Christ. It is said, those who do not believe that Christ is God, do not honor him as they honor God. This argument has force in it on one supposition; namely, that when Jesus says, "All men should honor the Son *even as* they honor the Father," he necessarily means that all men should pay *exactly the same degree* of honor to the Son which they pay to the Father. But if he means that they should pay the Son *the same kind* of honor which they pay to the Father, though not necessarily the same amount or degree, then Unitarians may honor Jesus *even as* they honor the Father, though they do not believe him equal to the Father; for you can pay the *same kind of honor* to those whom you by

no means consider equal to each other. Thus Nebuchadnezzar ordered the same kind of honor to be paid to the golden image which he set up, which he required to be paid himself; yet you do not imagine he meant that the people should regard it *as equal* to himself. Thus Gessler commanded all the Swiss to bow to his hat, which he hung on a pole, as they would to himself: he did not mean they should think his hat equal to himself. Thus a king or nation requires that its representative or ambassador shall be honored as itself; yet the king does not mean that his ambassador shall be thought equal with himself. The question, then, is, Do the words "even as" necessarily or probably mean the *same degree?* They do not *necessarily.* Nebuchadnezzar might say, "You must honor my image even as you honor me;" Gessler, "You must honor my hat *even as* you honor me." They might say this without *necessarily* intending that the same amount of honor should be paid. Paul says to the Ephesians, "Be ye kind one to another, tender-hearted, forgiving one another, *even as* God, for Christ's sake, has forgiven you." Well, here, he certainly cannot mean that they are to forgive their brethren to the *same degree and amount* that they have been forgiven by God; because scripture and reason both teach that our brother's sins against us which we forgive, compared with our sins against God which he forgives, are in the proportion of a hundred pence to ten thousand talents; i.e. (rendered into modern money), of about fifteen dollars to fifteen million dollars.

This text, then, proves nothing: it leaves the question between Unitarians and Trinitarians just where it was. It *may* mean either the same *amount* or the same kind. We consider it to mean the last, and so use it.

One other remark. It is highly important for us to pay to Christ the honor which is his due; but we think that

this duty is often put on a very false ground. God and Christ are represented as being *jealous* of their honor, as being very anxious to receive honor, as being gratified with praise and worship, and being very angry if worship and praise are withheld. Some of the lowest and most contemptible passions of man are thus ascribed to the Almighty and to his Son. Because *we* love to be praised, because *our* cheek glows at the voice of adulation, because *men* are fond of high titles, and love to be called "Right Honorable," "Most Mighty," "Right Reverend," it is supposed that God and Jesus take the same pleasure in the same sounds. But *good men* can rise above this weakness, though it be the last infirmity of noble minds. No man has gone far in goodness who cannot cheerfully dispense with honor from his fellow-creatures. How much more, then, God and Christ!

THE CIRCULATION OF THE TRACTS.

[We very gladly insert the following communication, and hope it will receive the attention of all our readers.]

To the Readers of the "Monthly:"—

I AM moved to offer a few suggestions, to incite you to more earnest efforts in the circulation of the Tracts of the American Unitarian Association.

The Association has done a glorious work in publishing this admirable series of Tracts. They have been written by the wisest and best men our denomination has produced, and in them are ably defended and forcibly illustrated all the doctrines peculiar to Unitarians; while there are not wanting among them many earnest appeals for personal piety and practical religion. They have been

widely distributed in past years, and have, without doubt, accomplished an immense amount of good; for all of which, we have reason to be thankful. But shall we rest satisfied with what they have already effected? Is their mission ended? These are important questions; because, if answered in the negative, we have something more to do than merely congratulate ourselves on good results in the past. They are not, however, difficult questions to answer. To my mind, they admit of no discussion: the reply is self-evident.

Of course, these Tracts have not done all the good of which they are capable. On the contrary, there has never been a time, since the first number of the series was issued, when the world needed them more than it needs them now; when, scattered broadcast over the wide field of humanity, they would be more sure to fall into good ground, and bring forth fruit abundantly.

Especially is this true in our own land, where multitudes every year are losing their confidence in the narrow and dismal dogmas of the old theologies, and are longing most ardently for a more liberal, a more cheerful and reasonable faith. Such persons need only to see and understand our views to accept them.

Now, I ask, where are our views better stated than in these very Tracts? Most certainly, nowhere. Then these are exactly what are required — are they not? — to satisfy the cravings of this famishing multitude, who are looking to us for their spiritual food. This being so, we, the readers of this "Monthly," clergymen and laymen, men and women, have an important work to perform, — a work which, if not done by us, will be left undone; and this work is, to *circulate* these Tracts.

The officers of the Association have now done all that they can well do in this matter. They have published the

Tracts, and have printed convenient catalogues; and they have offered to sell them at a merely nominal price, or to *give* them "wherever it is thought necessary." Further than this, in the last number of the "Monthly," our atention is called to three "Packages" which have been prepared, containing fifty Tracts each, which are to be sold at a price so low, that it cannot possibly cover the expense of paper and printing. Of all the various methods which have been adopted to distribute the Tracts, this, the last, seems to be one of the very best; and, if it fail of its object, it will be strange indeed.

I have examined these "Packages;" and though expecting much, from my general knowledge of the series from which they are selected, I have been surprised at the importance and interest of the subjects treated, and at the amount of intellectual ability and religious force which the names of their authors indicate. Let me direct your attention to their contents, and I am confident the surprise of many of you will be equal to my own.

In the First Package, "illustrating and defending Unitarian Doctrines," I find four Tracts by Channing, "The Distinguishing Opinions of Unitarians," "The Future Life," "The Worship of the Father," and "The Power of Unitarian Christianity;" six by Dewey, on "The Unitarian's Answer," "A Brief Statement of the Unitarian Belief," "Natural and Revealed Religion," "Experimental Religion," "The Law of Retribution," &c.; four by Walker, on "The Philosophy of Man's Spiritual Nature," "The Law of the Spiritual Life," "The Deference paid to the Scriptures by Unitarians," and "Unitarianism Vindicated;" two by Gannett, on "The Atonement," and "The Essential in Christianity." And, besides all these, we have "One Hundred Scriptural Arguments for the Unitarian Faith," by Rev. Dr. Barrett; "Paul a Unitarian," by Rev. Caleb

Stetson; "Charges against Unitarianism," by Rev. Ephraim Peabody, D.D.; "A Young Man's Conversion from Calvinism," by Rev. Sylvester Judd; "An Individual Faith," by Rev. Dr. Ellis; and, to close our list, six by Rev. Dr. Eliot, on "The Unity of God," "Our Lord Jesus Christ," "Argument from History," "The Atonement," "Regeneration," "Retribution;" Tracts which were so much admired when first issued, they were at once reprinted in a book-form; of which work, I understand, twelve thousand have already been disposed of.

I have now mentioned only about half of the Tracts that this First Package contains; and those omitted are, without exception, on subjects of vital interest, — the product of vigorous minds. All this wisdom can be obtained for fifty cents!

The Second Package is equally rich in authors and titles. To prove this, it will be only necessary to indicate a few as specimens. "Unitarianism Vindicated," by Rev. Dr. Walker; "Two Natures in Jesus Christ," by Rev. Dr. Lamson; "True Grounds of Christian Unity," and "Sin and its Penalties," by Rev. Dr. Putnam; "On Profession of Religion," by Rev. Dr. Dewey; "Truths joined by God not to be sundered by Man," by Rev. Dr. Osgood; "The Coming of Christ," by Rev. Dr. Peabody; "The Faith of the Unitarian Christian," by Rev. Dr. Gannett; and two, "Human Suffering" and "The Church," by Channing. In the Second Package you will receive as much wisdom as in the first, and this likewise for fifty cents!

The third and last contains Tracts on "Religious and Moral Subjects," not directly doctrinal; and does not fall below the other two in ability or interest.

Here I find one on "Delay," by William Ware; "Prejudice," by Rev. S. J. May; "Erroneous Views of Death,"

"Profession of Religion," "Uses of the Communion," by Rev. Dr. Dewey; "Practical Goodness the True Religion," and "Gospel Invitations," by Rev. Dr. Hedge; "Worship," by Rev. E. H. Sears; "No Professed Religion," by Rev. Dr. Hall; "Christian Theory of Life," by Rev. William R. Alger; "Religious Forms," by Rev. Dr. Peabody; "How to spend Holy Time," and "Small Sins," by Rev. Henry Ware, jun.; "Remarks on the Books of Job, Psalms," &c., by Rev. Dr. Noyes; "Method of Christian Salvation," by Rev. Dr. Briggs; "An Individual Faith," by Rev. Dr. Ellis. But I think I may venture to stop here. If the reader is not already convinced of the value of the "Packages" under consideration, it must be because he is utterly ignorant of two important facts: first, what are the most vital questions now agitating the religious world; and, second, who have been the men, of all others, in our body, best able to consider and answer them.

The officers of the Association, as I have before stated, have done their work faithfully. A series of three hundred Tracts has been written and published, and convenient catalogues have been issued; and now these "Packages" which we have just examined have been arranged. Having done all this, they ask again our co-operation, that the Tracts may be more widely distributed. Men and women throughout the length and breadth of our land are ready and waiting to receive, to accept joyfully, the great truths which they unfold; and little can be done to supply their wants, without our assistance.

"But what can I do?" perhaps you will now ask. Let me tell you. "Charity begins at home:" so, first, it will be well to inquire if your own house is not missionary ground; if some of the Tracts could not be circulated *there* to good advantage. How is it with yourself? Can you give a reason for the faith that is in you? or have you

merely inherited it from your ancestors? If you cannot make a clear statement of your views, and ably defend them when assailed, would it not be well for *you* to read what Channing, Dewey, Walker, or Eliot, have written about these great truths that you profess to hold?

Then how is it with your neighbors? May there not be men and women among your acquaintances — among the friends whom you meet every day — who have been educated in the gloomy theology of Calvin, but have gradually outgrown it, and are prepared now for something purer and higher? Perhaps you may do them unspeakable good, give peace and joy to their souls, by putting into their hands a few of these Tracts: and, for this simple act, they will live to bless you as their greatest benefactor.

What can you do? Send, without delay, for all three of these "Packages," if you can afford it. Send, at any rate, for one. Read the Tracts yourself, if you feel that it would be well to do so; and keep them by you at all times, to use as you may have opportunity. Depend upon it, opportunities enough will occur.

Again: perhaps you have a relative or friend in some Western town, where there is either no Liberal society, or a small and feeble one. He will gladly distribute any Tracts that are sent to him: for he encounters every day many persons who will accept and read them. To meet this case, send one dollar to the Association, with the address of your friend, and request that one of the "Packages" may be forwarded to him. It will be sent for this sum by mail, post-paid, to any part of the United States.

Should your friend write to you, — as he will be very likely to do, — that the supply you furnished was quickly exhausted, and there is a pressing demand for more, and you find your means will not allow you to invest further, then write to the Secretary, state the case to him, and

ask for a donation of Tracts; making a selection yourself, if you please, from the catalogue. He will thank you for the information, and gladly grant your request by sending at once an ample supply.

Thus, through your instrumentality, many doubting minds and anxious hearts will find the peace and comfort they crave; and it is not at all unlikely this effort of yours may result, in a few years, in the formation of a large and vigorous Unitarian society, which will be sure to exert a liberalizing influence through all the region round about.

All this may be done, and much more, by a little thoughtfulness and a little labor on our part. If we only have the will to scatter these Tracts, if our heart is in the work, ways enough will be found. Hardly a day will pass when somebody may not be made the better and happier for them.

To make us faithful in this duty, we need more constantly to remember that these great religious truths, from which we obtain so much satisfaction, are talents committed to our trust, not to be held for our own benefit merely, but used for the good of all our brethren; and that, for these talents, we must give a strict account.

W.

LETTER FROM BROTHER COLLYER OF CHICAGO.

Dear Brother, — The paragraph in your article on the West in August "Monthly Journal" — "The society in King's Chapel is so wealthy, that it might give ten or twenty thousand dollars a year to missionary objects, without feeling it. It has always been very liberal to all

philanthropic and benevolent objects, and its members have probably given away millions of dollars for public and social uses; but it never gives any thing to diffuse Unitarianism" — has moved me to offer you a suggestion or two upon the most likely reason for this inertness.

1. May it not be because the present idea of the Mission does not put philanthropy and benevolence in the front and at the heart of the movement, as all other missionary societies in other churches unquestionably do? In their idea, every man, who has not received the Christian religion in some form, is lost: so they send the missionary to save him from the waiting doom. The Unitarian does not think so, if I understand him; he has no such fear for the soul: hence, from that point, he has no such motive to make him give, as the consideration, that a mountain of gold would be well spent in saving one soul from hell.

2. This thought becomes still clearer when we bring it home to practical reform. The missions of all other churches appear to be at a twofold work: first, the one above noted: second, that of getting hold of *real* sinners, and making them into good men. The reports of those societies, through their workers, put this in the front place. Such a man was a drunkard: he got religion, and is now sober. Another lied, and beat his wife: he got religion, and now tells the truth; and his wife and self are regular "shepherds of Salisbury Plain." Now, these things tell mightily. If such motives to give should spring naturally out of Unitarian missions, would not all give freely for them? Do they not give for the latter work as it is embodied in the "Ministry at Large"?

3. Is it not essential to the success of our Mission, that it should be far more than a mere vessel to transmit our ideas to other places? I think it should. It should make all on fire *our* interpretation of the sentence, "Except a

man be born again, he cannot see the kingdom of God." That would stand for the first motive. Then, as the other, it ought to dive down after the real sinner, and bring him up. Our reports should be of men converted from bad to good. I think there would spring out of such work a glow of the Divine Love that would warm all of us. If Unitarianism perish, it will be for lack, not of knowledge, but of *sinners*, — that ever fresh material which all our neighbors draw in and work at until it is a living stone for the great temple.

We neglect, and so lose, not only such welcome addition as a man who has been so changed would be to any church, but also that development of spiritual strength and handiness in the work of God which is the sure result of such labor. I ask my-self at times, whether we mean much more than to say to a man, "We want to make your thought of divine things more simple and satisfactory; but, beyond that, we are not specially interested." If that is all we mean by Unitarian missions, no wonder they are not backed up. If we can bend all our energies to save men out of what we all know must be a life of misery here; if we can go down and get hold of the wicked and the wretched, — I have a great faith that all our churches would come out and help us. And put the other motive with this, that what we teach will really light up the entire present and future spiritual being of any man, and make him unquestionably, and out of all reckoning, happier. If we can prove we do these two things, no church could hold out: the people must give them, or they could not sleep at nights.

Truly yours,

Robert Collyer.

LETTER FROM WILLIAM H. CHANNING.

MONTPELIER, FRANCE,
Saturday, Aug. 4, 1860.

MY DEAR JAMES, —

I REACHED home, from a three weeks' trip in Scotland, last Friday, and found that our young friend Gangooly had been there for a fortnight, and was getting on swimmingly. I had printed in the "London Inquirer" an introductory letter for him, and had left letters for our various Liverpool friends. Then our warm-hearted Brother Steinthal took him to his home; and our leading people invited him to dine, &c. Finally, he preached, according to an agreement between Mr. Steinthal and myself, at Renshaw Street in the morning, and at Hope Street in the evening; giving great satisfaction at both places. This week, he has spoken at the 1st of August meeting, and given a lecture on the British influence in India; interesting and entertaining his audience greatly. Collections were also made, as they will be elsewhere, in behalf of the Mission; and as Mr. Aspland, Secretary of the British and Foreign Unitarian Association, has taken his case in hand, and Mr. Hodgson Pratt, who was Dall's friend and supporter in India, has interested himself in him also, you may be relieved of all anxiety about your *protégé*. His passage is taken for Dec. 5 or thereabout for India, in the Suez packet. To-day he has arrived, I trust, in Belfast, where he is to be the guest of Scott Porter, and to preach to-morrow; and next week he returns to Manchester, thence to Bristol, &c. He wished me to say, that he hoped to write to you next week.

Our young Brahmin brother has produced a most agreeable impression here by his blended sweetness and spiritual

insight, his singleness of mind and simplicity of speech, his direct earnestness and latent humor, his mystic fancy and frank good sense. He tells charming stories with brief, clear touches; appealing at once to the heart and imagination. And, in all respects, he struck me as genuinely Oriental. And that Orient — what is its quality? As I watched him and listened to him, there for ever recurred to me an image of *dusky dawn* ready to melt into bright day. There was a freshness, purity, and wakeful expectancy about him, like the air of morning; and quick little thoughts sent out short carols, like birds rousing from their coverts on the boughs. What, indeed, was Hindooism but the dawn of Christian Europe? There is a pathetic sadness over him, too, as if there was a haunting prophecy that the East must be merged and swallowed up in the all-embracing, all-transforming West, as the gray of dawn is swallowed up in the golden depth of day, when the sun drinks into his blazing rays the cloud that mirrored his image. But you know what I mean, I dare say; and have felt this sweet sadness in its influence, if not in this form of thought.

HINDOO MISSION.

[The following letter from Mr. Dall is not the last received; but it is interesting. In subsequent letters, he has described more fully his mission-school. Perhaps our friends will be glad to hear that the Ex. Com. of the A. U. A., at its last meeting, voted three hundred dollars to be immediately sent to Mr. Dall to help him pay his rent, and that the draft is on its way.]

Dear Brother Clarke, — My record-book happens to lie open before me; and I see several things herein which I think have never been fully stated in our Reports.

I find it recorded here, as to the ordinances administered, that, during my four or five years' stay in India, I have christened twenty-five children, and baptized two adults: sixteen of the children wholly or in part of Asiatic blood; and the adults, — one a Hindoo, and the other a Rajpoot Mussulman woman, who subsequently became the wife of a European Christian gentleman, a planter. I have solemnized four marriages, and attended fourteen funerals. You can tell, better than I, whether this be about the average experience of our New-England country pastors in the less populous towns. It strikes me it is above the average of such occurrences, as they happened in a quiet parish, nine or ten miles out of Boston, which was in my pastoral charge for three or four years, just before I went to Toronto. Some set a very high value, and others not so high an estimate, upon the celebration of these ordinances. Most persons, however, will believe that they possess quite as much interest when done in the midst of Heathen darkness, as in the blaze of Christian light, — in Bengal and Madras, as in New England. Let me add, that, during the same period, I have been privileged to administer the Lord's Supper to sixty-two different persons, seventeen of whom were of our friends in Madras and Poonamallee. The remaining forty-five were of our own church in Calcutta; though so many were never around the table at one time. Those who set this criterion high in value will thus be provided with an added means of estimating the worth of our position in Calcutta.

I spoke, in my last, of Abdool Musih, and of his patron, — shall I call him? — Capt. Edward Smyth Mercer. They are still with us; and I cannot tell you how much we are rejoicing in their visit. It is a real godsend to us. Brother Clarke, it is not good for man to be alone. I was not exactly alone; but you are aware that nearly all those who

were leaders in our Mission four or five years ago are gone, — gone away from Calcutta, if not from British India: so that, as regards the Mission's first friends here, I was almost deserted. The coming and going of Europeans and Americans in Asiatic cities, where few or none of them are ever at home, is so incessant as only to be realized by one whose business — civil, military, mercantile, or missionary — binds him to the spot, — the same Asiatic post for a succession of years.

One subject engrosses all minds at the moment I am writing; and that is, "the big rain, dancing to the earth," with deafening thunder-clouds for castanets, — the first rain, if I except a drop or two, that has fallen here since early in November last. Think of *five months* without rain, in this climate, under a torrid sun, and you will readily believe, that its coming on the clouds of heaven with power and great glory, dazzling out our eyes (for it is night), and shutting our ears to all voices but of the live and leaping thunder, compels us to prayer and the solemn anthem, —

> "Thy right hand wields the bolt of terror now, —
> That hand which scatters peace and joy and love."

Thanks be to the Lord God of sabaoth! How welcome this typhoon, this all but hurricane, is, you well-watered, cool New-Englanders can only dream of, after a two months' drought, when believers among you take their umbrellas to church "because the minister is a-going to pray for rain."

When writing last, I think I had not engaged — I mean *leased* — the mission-house, with its several good school-rooms, and some eight or ten outrooms, for workshops, &c., surrounding it on three sides in the yard. Yes: I have personally agreed to pay for this building ninety-five rupees a month, for two years certain; and have a written stipu-

lation from the owner that we may continue in it for an indefinite number of years, without increase of rent.

I trust our friends will believe now, if they never did before, that the Mission is not to blow away some fine morning; for it has found a rest for the sole of its foot. We shall open schools there at once; make the "Precepts of Jesus" a daily study; and have, ere long, morning and night preaching, in a neat hall (no longer a dining-room), opposite one of the best attended churches in Calcutta, and on one of its broadest streets. Now tell our friends to thank God and take courage, and put shoulders to the wheel with your Brother

DALL.

"THE ROCK OF AGES."

PROFESSOR HUNTINGTON has discharged another Parthian arrow at his old friends, from whom he is flying, in the form of a Preface to a book in defence of the Deity of Christ, written by Ed. H. Bickersteth, an English clergyman.

From this Preface by "Rev. F. D. Huntington, D.D., late Preacher to the University, and Plummer Professor of Christian Morals in Harvard College, and Rector of Emmanuel Church, Boston," it should seem that the late Professor and present Rector (who is so loath to lose old titles, and so ready to take possession of new ones) is by no means satisfied with the Unitarian replies to his Sermon on the Trinity. He thinks the arguments of the Unitarians poor and unsatisfactory. This is natural. In fact, we did not expect that he would be altogether pleased with them; and, indeed, truth compels us to confess that we did not write with the intention of pleasing him. His dissatisfaction with our mode of discussing the subject does not, therefore, wholly take us by surprise.

The Preface of Dr. Huntington is chiefly occupied by an account of the failures, weaknesses, and disasters of Unitarianism. He describes our inefficiency in all ecclesiastical matters; how little we have of zeal, piety, missionary activity, Sunday schools, and the like. He considers, therefore, the Unitarian experiment as having failed: hence, he argues, Unitarianism is false, and the doctrine of the Trinity true.

If, therefore, the case had been different; if Unitarianism in and about Boston had met with special ecclesiastical success during its forty or fifty years of existence; if it had shown great missionary and sectarian activity, zeal, and ardor; if it had established a great many prayer meetings, conference meetings, and Sunday schools; if it had promoted revivals, made numerous converts, and built up populous and popular churches, — then, according to Dr. Huntington's argument, he ought to have been prepared to believe the Trinity false, and the Unity true. Or if Professor Huntington had been a member of the church of England in the middle of the last century, when its ministers derided all vital religion; when rectors and bishops and church dignitaries considered hunting, card-playing, and dancing as their chief business; when Archdeacon Paley, in his charge to the clergy, advised them not to haunt alehouses; when, if you met a clergyman abroad, the chance was that he would drink and swear and game, — then Dr. Huntington ought to have inferred that the doctrine of the Trinity was false, the Thirty-nine Articles erroneous, and Episcopacy unscriptural.

To such a course of argument as this, therefore, it is not necessary to reply. It may be adapted to some styles of intellect; it may be convincing to some readers: but it is quite impossible to reply to it; because it is not an argument, but a prejudice. To maintain that a particular doctrine is true, because a sect which rejects it does not

succeed in doing a great sectarian work, is to make an assertion which cannot stand a moment's examination.

Suppose that all be true which Dr. Huntington asserts concerning us: how does he know that our failures are to be ascribed to our rejection of the Trinity? May it not be owing to our rejection of total depravity, or to our rejection of the divine authority of bishops? May it not be owing to our extreme individualism, born of ultra Protestantism?

The Roman Catholics believe the Trinity; but the Roman Catholics worship the Virgin, adore the bread and wine in the Mass, invoke saints, and indulge in Bartholomew massacres, the Inquisition, and the like cruelties. Therefore, according to Dr. Huntington, the Trinity is the cause of persecution and of idolatry.

We think that Dr. Huntington has exaggerated the defects of Unitarianism; but we do not find fault with him for it: it will do us good. It would have been more becoming, perhaps, if he had not made haste to publish all this abuse of his old friends, and so to increase the amount of bigotry and sectarian hostility already entertained toward them. It seems a somewhat small and mean course for a new convert to spend his time in telling the deficiencies and weaknesses of his old companions. If he knew all this before, why did not he tell it before? If he did not know it while he was a Unitarian, how has he learned it since he left us?

The book called the "Rock of Ages," to which Dr. Huntington has furnished this characteristic Preface, is an attempt to prove we do not know what, and we are not told what, by a great collection of texts of Scripture. The writer brings all the passages together in which any kind of divinity is ascribed to Christ. To prove what? Why, that he was God. But in what sense God, in what way God? With what explanation, with what definition, God? The

pious and well-meaning but slightly confused writer does not take pains to tell us in what sense: consequently, all the work is thrown away, and the book proves nothing.

Of what use is it to prove, by a hundred pages of citation from Scripture, that Christ is divine, when we already admit it? The question is, *and the only question*, Was his divinity derived or underived? Was he a dependent being, even in his highest character? Was he "the invisible God," or the "image of the invisible God"? Was he uncreated, or "the first-born of every creature"? Was he the Divine Fulness by origin, or did it "please the Father that in him all fulness should dwell"? Was he "one with God" in any peculiar way, or did he pray for his disciples that they might be one with God in the same way? Such are the only points which have any real bearing on the questions at issue between Unitarians and Trinitarians; and these are the points which are not discussed at all in the book before us.

ACKNOWLEDGMENTS.

1860.			
July 21.	From	Rev. Fred. Hinckley's Society, for Monthly Journals, additional	$2.00
„ 23.	„	subscribers to Monthly Journal, in Brookline, additional	7.00
„ 24.	„	Rev. Fred. A. Farley, Trustee, as semi-annual interest of Graham Fund	351.75
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„ „	„	Mount-Pleasant Sunday School, Roxbury, for Mr. J. C. Gangooly	25.00
„ „	„	scattered subscribers to Monthly Journal in July	65.12
Aug. 3.	„	Mrs. Lucy Breckinridge, as third payment on life-membership	6.00
„ 10.	„	Rev. S. W. McDaniel, for books, on account	5.00
„ 17.	„	Rev. A. H. Conant, Rockford, Ill., for Monthly Journals	5.00
„ „	„	Thomas A. Adams, Esq., New Orleans, for India Mission	50.00

CANDIDATES FOR SETTLEMENT.

This list will be corrected monthly. Brethren desiring their names entered, or address changed, will please indicate the same to the Secretary of the A. U. A.

The * affixed to the word "Boston" indicates the address, — "Care of American Unitarian Association, Boston."

Preachers.	Address.
William G. Babcock	Cambridgeport.
Geo. Bradburn	Athol.
Caleb Davis Bradlee	35, Hollis Street, Boston.
Gilbert Cummings	880, Washington Street, Boston.
C. A. Cutter	Cambridge.
F. L. Capen	Care of Barnard Capen, Esq., Boston.
William Cushing	Clinton.
T. P. Doggett	Bedford.
J. H. Fowler	Cambridge.
Benjamin Huntoon	Marblehead.
Thomas S. Lathrop	Boston.*
Francis Le Baron	Worcester.
Lyman Maynard	Milford, Mass.
Henry L. Myrick	West Cambridge.
George Osgood	Montague.
D. C. M. Potter	Mattapoisett.
J. Mills Peirce	Cambridge.
Thomas H. Pons	Boston.*
James Richardson	Boston.*
Charles Robinson	Groton.
Ed. G. Russell	Cambridge.
A. S. Ryder	Hubbardston.
John Savary	Cambridge.
William H. Savary	Cambridge.
Edward Stone	Framingham.
Henry Stone	Cambridge.
E. Vitalis Scherb	Boston.*
George W. Stacy	Milford.
Leammi G. Ware	Boston.*
John D. Wells	Cambridge.
Daniel S. Whitney	Southborough.
George A. Williams	Deerfield.
Samuel D. Worden	Lowell.
William C. Wyman	Brooklyn, N.Y.